

R.D. Webb to M.W. Chapman.

Dublin 22nd of 2nd Mo. 1842GARRISON
MSS.

More pottings for Maria, W. Chapman
which may be spelled out at leisure.

Russell's Liberator is an amazingly pelted affair - a whole paper all against one man - relying for its support and circulation upon the hatred felt towards that one man. Who now has made a very poor man of poor Russell in this matter is a wonder of his house would have greater faith in the energy and perseverance of malignity than I have. I heard that Russell lost himself through intemperance - he has fallen into a lower depth than, poor fellow, in that he has come to this. I really grieve that the self denials, heroic conspirators of freedom in his first struggles should have come to such a pass. All I have heard speak of the paper from the same sentiments. It was sent to all the subscribers to the Liberator in Dublin. I suppose through the instrumentality of Bishop who was for some time an official at 25, Cornhill. O'Connell calls himself truly the but abused man in the wide world but I have heard that a newspaper was established for the express purpose of treading him. How genuine but him hollow.

When Wendell Phillips last letter came with no mention of his wife, my wife said "oh, that is intolerable." This was pretty energetic from a plain young woman friend. I who am old and of course with thought that perhaps he had no time when writing to do more than to tell about the Fair and to mail his letter - and that he was probably in a predicament like my wife, of being so much in the way of telling certain occurrences that he sometimes forgets to mention them from a sort of feeling that he must surely have related them already. We would be greatly gratified to hear that his health is improving. I heard my father wondering a few days ago why we had heard nothing of

2 Some cousins in Canada for a long while past. They emigrated
many years ago. I thought without myself how little relation
to me they feel in comparison with many whom I never hoped to
know only two years ago. When you were in Maine we often talked
of the spirit of your voyage and our hopes for a happy issue on
your behalf - with more interest than if you had been only common
relations. Community of objects and sympathies is a powerful
bond - often more so than those of flesh and blood.

I had a letter from the Poles today. They had had the letter
and sent me a copy of it. Their mother was sister to my
mother. They are amongst my most beloved relations. The
eldest Sarah is one of the sweetest spirits young women I ever
knew. She is a most ardent lover of Mrs Childs in her Anti
Slavery position - and of her exertions, W. P. Rogers with his
noble heart and his pen of fire. The devoted Liberator, Standard
and Herald of Freedom - the last I imagine with real avidity
but as never get them. I sent money for 1 for my self and?

for B. C. Fisher, of Hingham. They have come. I could not
find out why. You need not mind the last one now at all
and as to mine if it could be sent I would like it, but
it should be sent so as that they of New Hampshire should
be it as exposure in the transmission.

Her sister Lizzy Poole is wonderfully bright and original.
She is a creature of impulse and deep feeling - no lowliness
in her as the whole. She has great courage and energy
and will go through any thing she thinks it right to undertake.

Collins called her Abby Kelley. Abby Kelley must have
a remarkable energy. In the "Boston Bay Democrat" is an account of
her Antislavery work in the State towns in which several of
the stars amongst you are admirably set off - Bradburn
Wendell Phillips and for. Dwyer - but above all Abby
Kelley. I would walk 50 miles to see her. An Irish
girl is a good deal braver than an English one. This the

be remembered when you attempt to estimate the vehemence of my wish.
It was a fine thing for her to disown the society of friends. Is she or was she
an orthodox quaker? I would suppose that altho she may have
belonged to that body, she does not retain their orthodox opinions.
This I gather rather from what is left unsaid than from any thing
expressed in her "Testimony of Disavowment." My veneration for
her character is the same, whatever her religious opinions be. I admire
more than I could express her devotedness, dignity, courage, and martyr
spirit. She could for through any thing for the right.

You (the Abolitionists) have been ridiculed for praising me
anthers. I don't wonder at it. Garrison praises abundantly. So
does Rogers. So do most ardent minded men when they perceive
tendencies in others to what they greatly admire themselves. And
it is all the more natural that men who is both, self denying
and true is abhorred and maligned by the multitude, ~~that~~ any
disposition to defy the false public opinion, and to act according
to conscience and justice should be hailed with acclamation
by those who have already chosen the right though suffering
sides. I have always had an intense desire to see
and to know those I greatly know and admired. When I visited
Paris in 1831 my chief attraction was the hope of seeing Lafayette
who was then my idol. There is a true end, for there is I
am confident in many minds an unconscious leaning to the
visible, the comprehensible in preference to the incomprehensible
and the Unknown - a preference of the great creature over the great
Creator. The love of the outward exhibitions of goodness, greatness
and beauty is often intense where the sentiment of devotion
is comparatively weak. Perhaps I should say of abstract, tech
nical devotions. The admirers of natural beauty, natural
scenery, the great works of art, painting, sculpture, & poetry, are
apt to talk of adoring the Creator in his works. I think they
mistake the sentiment of beauty or of power for that of devotion
and that many of the most positively irreligious and unfeeling
men will be found amongst those who possess these tastes in
a very high degree. It is more feeling and sentiment apart
from actions.

4 So amongst you and amongst us there are tens of thousands to who
satisfied with their own religion that they don't feel themselves called
on to do any thing. And they are particularly attached to the text
which says something of all rightness ^{get} being filthy rags. Filthy
rags they may be readily admitted to be if unduties is performed
for the justification of vanity or display or the praise of men, and
not for the promotion of the welfare and happiness of others and the
glory of God. It would be lamentable if ^{all kinds of} rightness were of necessity
self rightness.

But I have wandered far away from my
electing parent. In 1840 Lafayette was dead - and not only dead

but deposed - and Garrison fairly seated in his place. When I went to
the convention the hope of seeing him was my star of Bethlehem, and
my disappointment was intense when it appeared probable he would
not come. At last he came, but before I knew him it was announced
that he would not attend the convention on account of the decision
of the "Women's Question". Then I rose early one morning and

walked off to his lodgings determined to see him by hook or by crook.
I saw him in the street and knew him by his enlarged likeness. He
was walking with Rogers. I introduced myself to Rogers and Rogers
introduced me to Garrison.

I asked them to my lodgings - they came
- I sat by him or behind him in the gallery of Faneuil Hall

like a little Paul at the feet of Jeremiah - and in one way or
another got as much of his company as any one during my stay
in London.

And when we returned home I transmitted George Thompson
and him self with letters to the place where they came to Dublin where ~~the~~ Rogers
and he were my guests while they remained. I could not have
been more honored in my own estimation - for he was the man
whom above all in the world I wished to see and to know. For
his great ability and his better other during his short stay. All

or nearly all who saw him were exceedingly struck by his demeanour
and conversation. I never knew any one who ~~the~~ was so far from
being so many different yet intelligent people and fastidious people.

There had been similar opportunities of acquaintance with Lucretia
Mott, Jos. Bradburn, Collins, Jos. Thompson, Miss Pease, and many
others that I greatly honor and admire. Within the last two years
I have been proud to think more deeply than in any ten years
before. I have come to the conclusion that no man is
perfect or a searcher of hearts - and that when a grain of flour

Other there is much that is comical here. We here in Dublin
were pretty landed for satisfying ourselves. I, at least, could have
enjoyed as great hours of pleasure than the company of hundreds
of Garrison and Rogers. How could I know. But there was no great
merit or self denial in this. If the British & Foreign Committee
had been in their right minds, we could not have more than
looked at them as far off. They could have been smothered in
the embraces of Joseph Sturge and J. W. Alexander, who described
them better in colors. Biney and Stanton instead. In the
press court, we could have lost both the pleasure and the pains,
though's no fault of our own.

The result of the last two
years news intemacies and the conflict of opinions I have passed
this has been to make me think more for my self and take less at
second hand from any one than I used to do. Who could read the
Liberator, and not be stirred up? I exceedingly admire the mag-
nanimous and forbearing way in which intemperance is given to be much
that is widely opposed to the opinions of the Editor. It shows a real
reliance on truth, which is hardly ever professed by other men.

Nonconformity out of twenty English Quakers are decided Radicals
or at least whigs. Nonconformity out of twenty Irish Quakers are reac-
tionaries and bigotted enemies to the Catholics - political enemies, I
mean. They are professedly orthodox, on both sides of the Irish sea -
but in England there is a strong tendency to high overvalued views -
to Protestantism. In Ireland, they are mostly Whigs, without
knowing it or suspecting it. They abhor Whiggery and Unitarianism.
Nonconformity is looked on as no better than Whiggism - and what
Whiggism is they don't clearly know. My belief is that neither
Whiggism of the Quaker body in America, nor yet the body as it
exists unbroken here, is the same, even in doctrine, with the
early Quakers of George Fox's time. The Quakers ^{Whigs} are nearer
to it - but they have none of the reformatory spirit of the old
times. They are parents - they speak but they neither understand
nor feel what they say. The horror of Non-Resistance is abso-
lutely ludicrous - so in many of the minutes in their "Statute Law"
as to the fullest extent Non-Resistance - as much so as N.C. Whigs
could desire. The Irish friends think the English too political - &

that I think he would have never existed, if Spalding had not held (7
him back. But his gratitude never failed towards Garrison. The
one was afraid and ashamed to give him his due and sometimes
then it seemed as if more harm than good would be done to the
cause he had in view, by doing so. I have heard of Bangs in
Maine (or Bangs as he used to call it) till I heard him speak of
it. When he came to Ireland he appeared a good deal huffed with
Ellis (who had left us then). Among other causes of offence was that
of his moving his hunting grounds as to have succeeded in exactly
an interest on behalf of your Anti Slavery Fair. He thought he would
have had Ireland all to himself for the Fair at Bangs. Now I
do not like this piece of selfishness for I thought that any contributions
made at Bangs would do little for the cause in comparison with
what might be effected at Boston. It is not so much the money worth
of what we send, as the moral impression we make, that is valuable
to you. Accordingly in my talk with him last summer, I put
forward Boston and all Bangs - and he stipulated, when any such
was turned, for all future from to Bangs and all to Boston. Many
will work for Bangs of which they know nothing evil - and all for
Boston which was tainted with Garrison and ~~his associates~~
non-resistance and so he got some special gifts from pious
people for Bangs. Many who know of neither would work for
him because he is a nice, well behaved, well looking, well dressed
young man and a colored man, who don't care for the slave. I
mention all these things to put this in possession of the case that
they may know how to manage Howard so as to get him to use
his influence on the side of common sense. I think he
is connected with, rather than to exhaust our small energies
in the glorification of his greatness in Bangs.

In the Monthly Offering I saw poem by Whittier unacknow-
ledged - and notice of American Slavery as it is, without any
mention of the author's name. Is not all such highly pretty?
Difference of opinion with them or even disapprobation of
their conduct should not make us unjust to them.

At our committee yesterday many stores announced
in a letter that 300 spirit stores (or whiskey shops) have been
shut up in Belfast. The Protestants of the North of Ireland
who were at first indifferent to the Teetotal movement are

8) beginning to stir them selves. I heard lately, of 100 ministers, (Presb-
terians) having taken the pledge in Ulster. James Haughton who
a Unitarian has stopped during some of the meetings, he was
acquainted with, in Belfast and its vicinity, till they became
tut-stollers, and he read me a letter from one of them lately, avowing
a society formed by him since the beginning of the year, of 53 mem-
bers - about half from his congregation. He describes the instrumen-
tality of all this good to James Haughton, portovenore. I.H. is
one of the most open hearted, transparent minded, and kindly men
I know of.

Our committee consists of 4 quakers, 3 unitarians, 1 methodist.
The last carefully abstains from any of our "extra-curricular topics". He is
only a very staunch & zealous tut-stoller.

The tut-stol can be decidedly moved in Ireland. Plants of
repents of it, declined from those who wish that it should so back.
Folks method get, in thousands still. A prison which is used
(to address the inmates or prisoners) is steadily emptying of its
contents. There used to be 60 or 70 drunkards in one Monday morning
- now there are but 10 or 11.

In 1897 there were 13,000 cases of assault, battery, & the like
in Ireland. In 1841, only 750.

Charles F. Hoister gives a true picture of English poverty. His
poverty is more general and as bad. Lister talks of compensation
to the slaveholders. This is an ignorant stab. He has been
editor of a newspaper in Utica, I find, which I suppose partly
explains his treason to the slave. His compensation scheme
should not pass unnoted.

I greatly admire thy remark on the needlessness of Emulation
when a true zeal exists on behalf of a good object. A wish to
be outdone should take place of a desire to excel.

I see Emerson name & the like for the Boston Convention. Is he not
a Transcendentalist? His essays are most extraordinary pro-
ductions. His reputation is on the ascendancy here. His book was
published here at the publishers price of 10s. I wished to buy a copy
at an auction. It sold for 9s. This is a decided proof of its having
been eagerly sought for.

Tell Collins I hope soon to have enough of the books sold to pay the
demand against me.

All this writing looks as if I had little or nothing to do. This is not the case. My hands are full through the day - and running over. I write at stolen moments, and when I sit down the paper fills very soon. It is relaxation and a pleasure to be ~~conversing~~ conversing after a fashion with my friends in America whom I hear and value more than kings, poets, statesmen, and heroes. No wonder, then, being thus I should like to write to you. I write late at night and in the early morning. I am now by the kitchen fire - the kettle singing for breakfast - the frost and snow on the ground. Four days since the weather was soft and beautiful - in all the promise of spring - the sky serene and the young birds coming forth in all their delicate beauty.

There is no man living I honor more than Rogers. Can you tell me any thing of him? I see his name in your papers, as attending conventions &c &c. But I want to hear of himself and his family. I want to know how he prospers. A letter giving me some particulars about him would be valued beyond its weight in gold. I have written him many useful long letters. Perhaps they have frightened him.

I have herewith the original manuscript of O'Connell's longest work - just published. It is not all in his writing. Only the title page & the introduction. I printed it. The greater part ^{of the handwriting} ~~and~~ the body of the work, is by O'Connell's daughter, his secretary, and himself an author. I kept the manuscript by Daniel's express permission. I have thought in this age of autograph collecting it would bring something particularly in America, where there are so many of his admirers. In future times it would be worth a good deal. It is complete - and the introduction is by his own hand. I would not be ashamed to ask 25 or 50 dollars for it, if I thought any one who had money to spare would give so much for it. However I make it over to thee for the following use, that is to say as soon as thou hast got as much as can be had for it, that thou wilt convey the amount to Rogers for his own use - to Rogers for himself - but not as part of his salary as editor of the

10) Would in what can I wish only save the pockets of our
friends in New Hampshire which is not my object.

How is his health? how are his efforts? how are his family?
What is his position? Poor fellow (rich fellow!) my heart
is often pained when I think of the trials which his faith &
his devotedness subject him to on the slave's behalf.

My wife and myself are full of anxiety about the Bible
Convention. I don't hope for much from a convocation
disturbed by the terms of the Boston clergy. They don't
believe in the power of truth, as they would be so much frightened
on his behalf. However the whole question turns very much on
~~the decision of whether~~ the plenary inspiration of the Scriptures
be maintained or not. I don't believe in plenary inspiration
and I don't see the value of any other. Those who do, do right
to be frightened at enquiry, and they cannot consistently be
other than Roman Catholic here, for it is from their church we
have the canon of scriptures. I believe the facts related in
the New Testament - and I am not able to comprehend the
morality of the Old. I cannot see how the different char-
acters can be reconciled which they give of them, with whom is
no variability neither shadows of turning.

There is an article from the Pantechist Islands in the Lib.
of Jan. 14 on Human government which I would like to see
answered. What use is a theory unless it be practicable? It
seems the most puzzling thing I have seen on the Non-Resistance
question. I have never seen a clear answer to the question of
Raider.

O'Connell in his pamphlet says the Irish people (that is, the Catholic
people of Ireland), desire nothing of the Union, pre-
serving fidelity to the British Crown. Then I don't believe. They wish for a
republic, for they hate England - but they certainly don't wish for that refine-
ment on British connexion implied in the bond created by the same
crown. Pöschy ever acts on the ground of expediency - not of principle.
His pamphlet shows O'Connell to be a true son of the Church. He says
great things and consents to little things. I think him sincere in great
questions of civil & religious liberty - but I would wonder at nothing more
publicly or roundabout in the mode of his carrying out his details.

He is a politician - and how a politician can be upright and consistent is more than I can understand. His versatility & inexhaustible energy are amazing. I may seem like an American blaspheming Washington. But the truth is not to be put aside for either Washington or O'Connell.

There is a class of highly educated, deeply read, young men of great ability and enthusiasm, full of high nationality, hatred to England & strong for reform. They are banded together by mutual sentiment and literary tastes. They are directing all their powers to turn the national intelligent opinion of Ireland in their own direction. Since 1798 when there ~~was~~ such as there were lawyers, barristers, or magistrates, until now, there has been no such class. They are abundant, too bloody-minded and would laugh at resistance. I.H.C. Wright to some extent all his description quotations.

It don't seem sufficient when the Bracton is referred to, to say they live under another dispensation. You may explain their strange deeds on expedient grounds but not on the same ground of principle. It cannot be that the great Father of all with whom 1000 years are as one day, & one day as 1000 years would find it necessary to put off at one time what he would actually do & condemn a man (comparatively) short time after. I am nearly sure that Edmund Quincy thinks as I do. How is ~~William~~ ^{Dinah} ~~Robert~~ ^{Robert} Ditt, she got him? no

What a wonderful piece of sustained rarer edged irony Quincy has. It is better than apple pie & cut into the upper crust of one of his articles.

You see crude reports of our Royal Exchange Meeting in the Liberator's betting. I am often ashamed of them. Mark Allen & James Haughton wrote out their speeches before they ~~say~~ ^{make} them over and over, for the purpose of wide dissemination than the extent of our audience. I can't write out a speech of 84 therefore I don't appear, which (with out unnecessary modesty of profession, false or true) is no loss. What a say is only with few

but the babe want it badly, and don't get half enough of it. I think of the people generally heard what our audience hears from us, that more would be done for their intellectual and moral exaltation, than what they hear in half the churches, chapels & meeting houses in the land. And they is said with no disrespect to poor, heathen, but exalted Christianity, but with no regard for the firm, cant, bigotry, & high profession which so widely prevail.

The "Publisher of the Twigs" is Dr Joshua Murray of Dublin. There
 in this city about 300,000 inhabitants, and amongst them all
 there is no better man than he. He is indeed a "good physician" -
 of saintly beauty of character. He is a graduate of pure exterior but
 with a strong propensity to dry humors and vastly relishing a joke.
 Whenever he brought the Twigs I don't know - but he devoted it to be sent
 here instead of his own home - and when he came to announce its
 arrival he chuckled and tittered, and could not contain the ebullition
 of delight he felt at the oddity of his devotion to the "great Liberator".
 I was afraid now New England society could hardly relish so grotesque
 a joke. If you saw him you would suspect him of such a notion.
 Collins knows him, and good right he has to know him. I thought do
 write please this to know that the great tribute to Garrison comes
 from the very best man I know

I am sure it must seem very odd to them, to see so long of
 so confidential a communication from one they have never seen.
 But he who is known to them also know are too wise to tell them I am
 a queer strange "specimen of humanity." Any reply at any time
 from thy honored hands will be "most gratefully received" - as Sarah
 began say in their advertisement.

I hear J. A. Collins is going to marry again. I hope he will
 marry wisely. Every thing about Samuel's intent is here. I am
 afraid I offended him permanently by taking on myself the thankless
 office of a hunter on one or two occasions. I am sure my hints
 did him good - but they did not do me any in his opinion. Nobody
 likes bitter doses and he got so much "bitter and heavy" in Paddyland
 that his taste was spoiled for the rugged lessons of "sternly saints
 and martyr's hairy" - like me. Don't tell him I said so, or
 he will hate me altogether. He is a fine fellow after all [that
 is, tho' he is vexed with me] and he conducted (as you see in Amer-
 ica) with marvellous discretion and great faithfulness to ward the
 friends of the cause in America.

Any thing particular about your invalids will always be
 interesting to us. We talk of you as near friends & not as strangers
 3000 miles across the mighty waters.

I must not forget to say how much pleased we were with the Liberty Bell, and that we distributed them sent to the best of us knows. I understood from James Haughton that they wrote to his daughter, enquiring something like an intention to lend one to them specially - that is with their names (Sarah & Mary) written on it. He got them. His own and two which we considered sent to him for safe he paid and sent on account of them. As he is by far our richest man and a little strict of condescension we never be lost on him. I think it might be no harm to lend him another, for them. It would be better for them and good policy for them. The not trusting themselves much into the more exalted points in Mills' Abolition may be viewed were extremely tedious about the Bazaar. It is very difficult to select the best worthy when the most devotedness I feel denied very often accompanying the smallest gifts.

Collins with remembers how often I pressed him for a copy of the Liberator which contained "Watchman! Out of the night?" If he could send me this I would be as much obliged as I am for the "Clerical Appeal" which I greatly desired to see.

How much have often heard J. A. C. talk of the remarkable young man he met with in his travels - I mean Countess R. R. R. Moore (dormitory R.!). He is one of our committee and was present from at all our meetings, when he is at home. He has been for many months past helping for Thompson in his English Con Law agitation, in Manchester. He is ~~an~~ his best opportunity and great dogiveness - surpassing good nature & good temper and a most comfortable opinion of himself. He frequently writes to us and he is a familiar guest of ours when in Dublin. He is a natural endowment and moral & intellectual doing I think he surpasses any man I have ever familiarly known. He talked of being sent to talk Constitutional Law in America - he now talks of coming over to raise a disturbance in Ireland. He is the author of "Thoughts about the army". His head is always full of glorious visions, and as he is a young bachelor he is generally an empty vessel. This has been his great misfortune & the cause of his present mistakes.

Remond into probably the then of Sympson Linstant
a young Martin mulatto, dark as Remond himself but
with no other physiological trace of African descent
who passed on a visit and was my brother James's
guest, during his stay which Charles himself was "in clove"
at Richard Allen's. He has written the book I send
herewith. It came a few days ago; and as R. G. I. H. &
some others have got a copy I can borrow it from them
and read it at my leisure. I have already read a good
part of it in a rough proof that he gave me when he was
here. This copy came from London where it is at present.
It was partly discussed with the artist reception he met
with here the English and the French not being perhaps
so prompt to take people in as we are - tho' they may be
more sterling friends when learned. More sterling they
might readily be in one sense at least - for we have very
little money. It is odd enough that the author of
this book should have a very abundant share of Mulatto
prejudice against the Negro himself - yet I would perceive the
decidedly in his conversation when brought to close quarters. He
has a strong mulatto dislike to Linstant whom he only looked
on as a great negro, but not a great man. I think furthermore
- but this may seem hypocritical, that Remond himself being
decidedly prefor a white complexion to a dark one - that
he would much rather be seen with much intermixture with
blacks. The young woman whom he spoke of with most
admiration as to intellect, was I think Jane Martin
a cousin of mine in London who has a fine red white com-
plexion. I would not send away Linstant's
present, only I think it a chance that there may not get
a copy otherwise. I am not in the way of giving away the
gifts of valued friends. - But I must stop or I would
write for ever. This is the "Man with Letters" of a
certainty.

